

The Farmers  
CATECHIZE,

OR

A Religious Parly be-  
tween the Father  
and the Son.

Being a profitable and plea-  
sing Discourse running tho-  
rough the whole Scripture,  
and it is Dedicated to all  
those honest Families that  
desires Christ may dwell in  
their hearts.

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Written by *William Blake*, May 1. 1657.

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LONDON, Printed, and are to be sold  
by Mr. Butler in *Lincolns-Inn-fields*,  
neer the *Three-Tun* Tavern, by  
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# CATECHISM

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(1)



The Farmers

# CATECHIZE

Father.

**C**ome Sirrah, if you will be a good boy, learn your Catechize, and then teach your Brothers and Sisters, I will give you a farthing.

Son. Well, Sir, do you ask and I will answer.

Father. Quest. Who was the first man God made?

Son. Answ. Adam.

Q. What did he make him of?

A. Dust.

Q. And what did he make Eve of?

A. A Rib of his side, and she sided with the Serpent, and so brought death

A 3

upon

upon him and all his posterity.

*Q. What did God do then?*

*A.* Promise Jesus Christ, and said that he should break the Serpents head, Gen. 3. 15. that is the power and Kingdom of the Devil.

*Q. Who was Abrahams Son?*

*A.* Isaac.

*Q. And who Isaacs?*

*A.* Jacob.

*Q. And who Jacobs?*

*A.* Joseph, Matt. 1. 2.

*Q. And who Josephs?*

*A.* Ephraim, and Manasseh.

*Q. What did God say by Moses?*

*A.* Prophet shall be the Lord your God raise up like unto me, him shall you hear in all things; and it shall come to pass, that him that will not hear him, shall be cut off from this People, Dent.

18. 17. 18. 19.

*Q. And who was this Prophet?*

*A.* Christ.

*Q. And what is Christ?*

*A.* The Son of the living God, and Saviour of the world, John 1. 29.

*Q. What did Samuel say?*

*A.* Speak Lord for thy servant hears, and

and thought it was *Ely*, when indeed it was the Lord that called him, *1 Sam. 3. 10.*

*Q. What did *Isaiah* say?*

*A.* I and my house will serve thee Lord, and a good thing it is for families so to do; and in the mean time charged are all those that call not on him, *Isa. 10. 25.*

*Q. What did good *Nehemiah* say?*

*A.* Remember O Lord I have walked before thee with an upright heart, *2 Kings 20. 3.* a good life and a good death all waies goes together, and God will give that man an endless life that liveth unto him, and daily dyeth unto sin. *A. D.*

*Q. What did *Iob* say?*

*A.* Naked came I out of my mothers womb, and naked shall I return, the Lord gives, and the Lord takes, and blessed be his holy name; in the mean time I know that my Redeemer liveth, and I shall see him with these eyes.

*Q. And if a man die shall he live again?*

*A.* Yes, all the daies of my life will I wait, till my change come, *Iob. 14. 14.*

*Q. What did *David* say?*

*A. 4*

*A. Thy*

**A.** Thy servant Lord; thy servant;  
and yet a King of the East; man walks  
in a vain shadow, and gets riches; Lord  
teach me to number my daies, that I may  
apply my heart unto wisdom.

**Q.** What did Solomon say?

**A.** Vanity of vanities, all is vanity,  
*Eccles. 1. 2.* and this is as much as any  
thing to set thy heart upon that which is  
not, or to chase a present good before  
another, which abides forever and e-  
ver. Riches have wings and fly away,  
*Prov. 23. 5.* the world daily passeth  
away, and good daies, and bad that are  
past, as much as one.

**Q.** But what doth he say in *Eccles. the  
last, vers. 1*?

**A.** Remember thy Creator in the  
daies of thy youth; before death or the  
evil day comes, and it is usually so long  
before we begin to be wise, or mind  
what we should, and then it is hard to  
mind as we should, or do any thing else,  
but gasp and die.

**Q.** What is that you call the Song of  
Songs?

**A.** Solomons Songs, the Canticles.

**Q.** What is the burden of that Song?

**A.** Love,

*A.* Love, love, Christs love to the Church, & the Churches love to Christ, *Cant.* 1. 2.

*Q.* What doth Christ say of his Church?

*A.* Thou art all fair my Sister, my Spouse.

*Q.* What doth the Church say of Christ?

*A.* Thou art white and ruddy, the chiefest of ten thousand, *Cant.* 5. 10.

*Q.* Why is Christ said to be white and ruddy?

*A.* In respect of his Humanity and Divinity, his suffering and innocency; he was God-Man, perfect God and perfect Man, born of a Virgin and suffered with a thief.

*Q.* What doth Isaiah say concerning Christ?

*A.* Surely he hath born our griefs, the chastisement of our peace was upon his shoulders, and we like sheep have gone astray, and thou hast laid upon him the iniquity of us all, *Isa.* 53. 4. There's a good boy, learn this Chapter and remember it well.

*Q.* What did Jeremy wish?

*A.* O that his head were a fountain of tears, that he might weep for the slain of

of the Daughter of his People, *Ier. 9. 1.* the Jews, in captivity; and the whole *Lamentation* is a sad complaint of the Prophet for the afflictions of the Jewes, the people of God under the *Babylonian Captivity*.

*Q. What doth the Church say in the midst of her afflictions?*

*A.* Thou art my portion saith my soul, *Lam. 3. 24.* and my souls delight is in God, saith *David*; and Gods delight is in them that excel in virtue, especially saith, love, and humility; and precious in his sight is the death of all his holy ones, *Psal. 116. 15.* what ever men do deem.

*Q. But what doth Ezekiel say concerning God?*

*A.* First, that he desires not the death of a sinner, but that he may live and never die, *Ezek. 18. 21.* and he that lives and believes in me shall never dye saith Christ, *Iohn 11. 26.* yet those that live and believe not that he is he, shall die in their sins, *Iohn 8. 21.* But *Ezekiel* tells us, that he loved and washt us when we were in our blood, and pitied us then, when no eye pitied us to do us any



ny good. ye then was the time of love,  
and that was love indeed, and a loving  
God was he to look upon us then.

*Q. What doth Daniel say ?*

*A.* In the daies of those Kings shall  
the God of heaven set up a Kingdom,  
that shall never be taken or pass away,  
*Dan: 2: 44.*

*Q. But what Kingdom was that ?*

*A.* Christ,

*Q. And what Kingdomes were those  
that were to be destroyed and pass away ?*

*A.* All but his in conclusion.

*Q. Who shall be chief in that King-  
dom ?*

*A.* He himself, and at last God shall  
be all in all, *1 Cor: 15: 28.*

*Q. What doth Hosea say concerning  
Christ ?*

*A.* Take away all iniquity, and re-  
ceive us graciously, so wil we render the  
calves of our lips, *Hof. 14. 3.*

*Q. What doth he say concerning death ?*

*A.* O death I will be thy death, O  
grave I will be thy destruction, repen-  
tance is hid from mine eyes, *Hof: 13: 14.*  
and it is Christ alone that has destroyed  
sin, death, hell, and the grave, *1 Cor: 15:*



*Q. What doth God speak by his Prophet  
Joel?*

*A.* It shall come to pass in those daies  
saith the Lord, meaning those times  
which we are near, that I will pour out  
my Spirit upon all flesh, *Joel* 2. 28. and  
your sons and your daughters shall pro-  
phesie; a text Ministers seldom preach  
on, yet saith *Paul* covet the best gifts,  
especially that you may prophesie, *1 Cor.*  
*14.* 1. that is open Scripture sayings, and  
tell them unto others. All other Pro-  
phesies are cast above this thousand  
years, and Ministers know no more than  
others, unless the Lord reveal it; and  
the secrets of the Lord, are most with  
them that fear him most, *Psal.* 34. be  
they what they will of this or that or  
another calling.

*Q. What doth the Prophet Amos say?*

*A.* In chap. 5. vers. 6. Seek ye me  
and ye shall live, and a living God is to  
be sought before a dying World; And  
in finding of God there is a heaven, and  
a heaven; first a heaven in the soul of  
them that seek him in his Son, and grace  
revealed by his Son: And secondly,  
there is a heaven for the souls of those  
that

that seek him, where God and Christ  
and all the saved creatures are.

*Q. What doth Obadiah say?*

*A.* Though thou exaltest thy self as  
the Eagle, and settest thy nest among the  
Stars, yet from thence will I bring thee  
down; and the right way down hill,  
and down to hell is pride; but a Savior  
shall come to Mount Zion, and judge  
the Mount of Esay; a sweet Scripture,  
vers. 21.

*Q. What doth Ionah say?*

*A.* Out of the belly of Hell cried I,  
and thou heardest my voice, all the bil-  
lows, and thy waves compassed me, the  
Weeds were wrapt about my head, yet  
will I look again towards thine holy  
Temple, *Ionah 2: 4.*

*Q. What doth the Prophet Micah say?*

*A.* Who is a God like unto our God,  
that pardoneth iniquity transgression &  
sin, yea all iniquity transgression and  
sin, for his own sake, his Names sake, his  
Sons sake, his promise sake, *Micah 7: 18.*

*Q. What doth the Prophet Nahum say?*

*A.* Behold upon the Mountains the  
feet of them that bring good tydings,  
and publish peace, keep thy feasts and  
per-

perform thy vows O Judah, *Nahum* 1:  
15:

*Q. What doth Habakkuk say?*

*A.* I will rejoyce in God, and I will joy in the God of my salvation, although the Fig-tree shall not blossom, the Vine, the Olive, the Flock and the Herds of the Stall be cut off, yet will I rejoyce in the God of my Salvation, who makes me to walk on high places, that is, to live in his high discoveries; and the high discoveries of God in any affliction, will make a man sing like the Nightingale as long as they last, *Hab.* 3: 17.

*Q. What doth Zephaniah say?*

*A.* I will turn to the people a pure language, and they shall all call on the Name of the Lord, and serve him with one consent; and this is a Gospel promise indeed; in the mean time I will leave among you a poor and an afflicted people, and they shall trust in my Name, *Zep.* 3: 9, 12. and saith Christ, it is the poor that receive the Gospel, *Luke* 7: 12. the great ones come to nought, *1 Cor.* 1: 18. and experience tells us, that it is the spiritual poor, and middle sort of people, for the most part, that mind any thing of good;

good; for Beggars are vile, and Lords are base and vicious.

*Q. What doth Haggai in the 2. and the 6. say?*

*A.* The desire of all Nations shall come; and when Christ comes he satisfies the souls of all men, and a thousand Worlds without Christ will never do it to any purpose, for they that love Silver shall never be satisfied.

*Q. What doth Zechariah say in the 13. and 1?*

*A.* In that day there shall be a fountain open for Judah and Jerusalem to wash in, for sin and uncleanness.

*Q. Who is this Fountain?*

*A.* Christ, and a living, loving, lasting, flowing Fountain is he; yea he ever lives and loves to have sinners come and wash, and the worst that washeth here, shall be whiter than the snow in the eyes of God, *Psal. 51. 7.*

*Q. What doth Malachi in the 4. and 1. say?*

*A.* Unto you that fear my Name shall the son of Righteousness arise with healing in his wings.

*Q. Who is this Son of Righteousness?*

*A.* Christ

*A.* Christ, and a thousand beams of love and grace are ever in him, and shining from him, which are indeed the light and life of the world, more influential to the soul, than is the Sun to the Flowers, Plants, and Trees.

*Q.* But what are these things?

*A.* Nothing but the leaves of this Tree of life, whose leaves are for the healing of the Nations, *Rev.* 22. 2. but the wings and the leaves are both growing on him, and flowing from him; one denotes his nearness, and the other his sweetness and swiftness; yea his leaves are alwaies fresh and green, and his fruit bears every month, eat and drink abundantly; O taste and see the Lord is gracious, blessed is the man that lives upon this bread of life, and life giving bread, which came down from heaven, *Ioh:* 6: 50, 58. once was and yet ever is in heaven, and will give a thousand heavens to them that wait for him; yea, eye hath not seen, nor ear hath not heard, nor have men known since the World stood, what which thou O God hast prepared for them that wait for thee, saith the Prophet, *Isaiah* 64. 4. and a heaven;

heavenly Prophet was he; but remember the Law of *Moses* my servant, saith the last of all the Prophets in the last words.

*Q. But where did God give this Law?*

*A. On Mount Sinai, the thundring Mount, which no man durst come nigh.*

*Q. And where the Saviour?*

*A. From Mount Sion the blessed Mount, or Mount of blessings, wh ch every man might come unto, and see the crucified Christ on Calverie; and Christ upon a hil is as a Beaken to the Nations, or an Ensign to the World: but Mount Olive was the praying Mount, whilst Sion is the praising, and Jerusalem above the mother of us all: Shout O Inhabitants of the Earth, for great is the holy One in the midst of thee, *Isa. 12. 6.* and if I forget thee let my right hand forget his cunning; yea, if I prefer not Jerusalem before my chiefeft joy, then let my tongue cleave to the roof of my mouth, *Psal. 137. 5.* but behold how he comes meek and lowly riding on an Asse, the Colt and Foal of an Asse, having Salvation in his wings; wherefore rejoyce greatly for thy King*

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O Virgin daughter *Sion*, and when *Sion* heard this thing, they cut down boughes and branches, saying *Hosanna*, *Hosanna* in the highest, whilst others spread their garments, for this high and holy, low and humble self-denying Christ.

Q. *Well, but where was he born?*

A. In *Bethelcm* saith *Matthew* 2. 8. and he was one of the four Evangelists; yea, in *Iudab* a little Town in *Bethelcm*, and he is the Lyon of the Tribe of *Iudab*, which will tear his enemies in pieces, whilst he everlastingly embraceth the worst of sinners that come unto him; and the wise men that came to worship him, brought the best things in all their Country, namely, Gold, Frankinsence, and Myrrh, to offer unto him, *vers.* 10. and he offered himself for his a sweet smelling Sacrifice acceptable to the Father, bore our sins in his own body on the Tree, died and rose for our justification, and ever lives to make intercession.

Q. *But who destroyed all the Male Children under three years old?*

A. Herod.

Q. *But how destroyed he them?*

A. He





*A.* He sent Souldiers, and most Souldiers wil go upon any design for money, and such men to the Devil that have no conscience in them ; then was the saying good, In *Ramah* was a voice heard, *Rachel* weeping for her children, *Matt.* 2. 18. and every heart is *Ramah* and a Wilderness, where there is nothing but the howling of cursed lusts and nature.

*Q.* But why would Herod have put *Christ* to the death ?

*A.* Because he was the born King of the Jews, and himself but an Usurper, and this was a damnable plot indeed, to put a true King to death for his Crown yea the King of Kings.

*Q.* What doth *Mark* say in the 13. and the 34 ?

*A.* Watch, watch, watch, for the coming of the Son of Man, for he comes as a thief, that is, stealingly upon the world, and blessed is he that waits, and keeps his garment undefiled, *Rev.* 16: 15.

*Q.* What did the Angel say to *Zechariah* ?

*A.* That *Elizabeth* his wife should have a Son, and his name should be called *Iohn*, and he should neither drink

wine nor strong drink, but his heart should be filled with the Holy Ghost, and many of the Children of Israels hearts should he turn to the Lord his God.

*Q. What did the Angel say to Mary?*

*A.* All hail *Mary*, blessed among women shalt thou be, for thou shalt conceive in thy womb and bring forth a Son, and his name shall be called Jesus, for he shall save his people from their sins; and God shall give unto him the Throne of his Father *David*, and he shall reign over the House of *Jacob* for ever; and of his Kingdom there shall be no end, *Luke* 1. 33.

*Q. And what did Mary say to this?*

*A.* She wondered how it should be, and the Angel said by the power of the most high; and the Holy Ghost overshadowing her.

*Q. And what did the Angel say unto the Shepherds?*

*A.* Behold I bring you glad tydings of great joy that shall be unto all Nations, for to you is born a Saviour, and his name shall be called Jesus, *Luk*: 2: 11. for he shall save his people from their sins.

*Q. What*

*Q. What did the Shepherds hear when the Angels were gone?*

*A. A Multitude of heavenly Hosts, saying, Glory to God in the highest, peace and good will to men on Earth.*

*Q. What did old Simeon say when he saw Christ?*

*A. Let me now thy servant depart in peace, for mine eyes have seen thy salvation, vers. 31.*

*Q. What did John say?*

*A. Behold the Lamb of God that taketh away the sins of the World, John: 1: 35.*

*Q. What did Christ say to Philip? and what did Philip say to Nathaniel?*

*A. We have found him of whom Moses and the Prophets writ: and Jesus said behold an Israelite indeed, in whom is no guile: and Nathaniel said thou art the Son of God, the King of Israel, vers. 49.*

*Q. What is that you call the Acts?*

*A. Nothing but a true History of Christ and his Apostles; and in it we have Paul's carriage before Felix, Peter and Stephen before the Jews, their stoning, whipping, stripping, and imprisoning*

ning of them and the rest ; notwithstanding which the Church did mightily encrease.

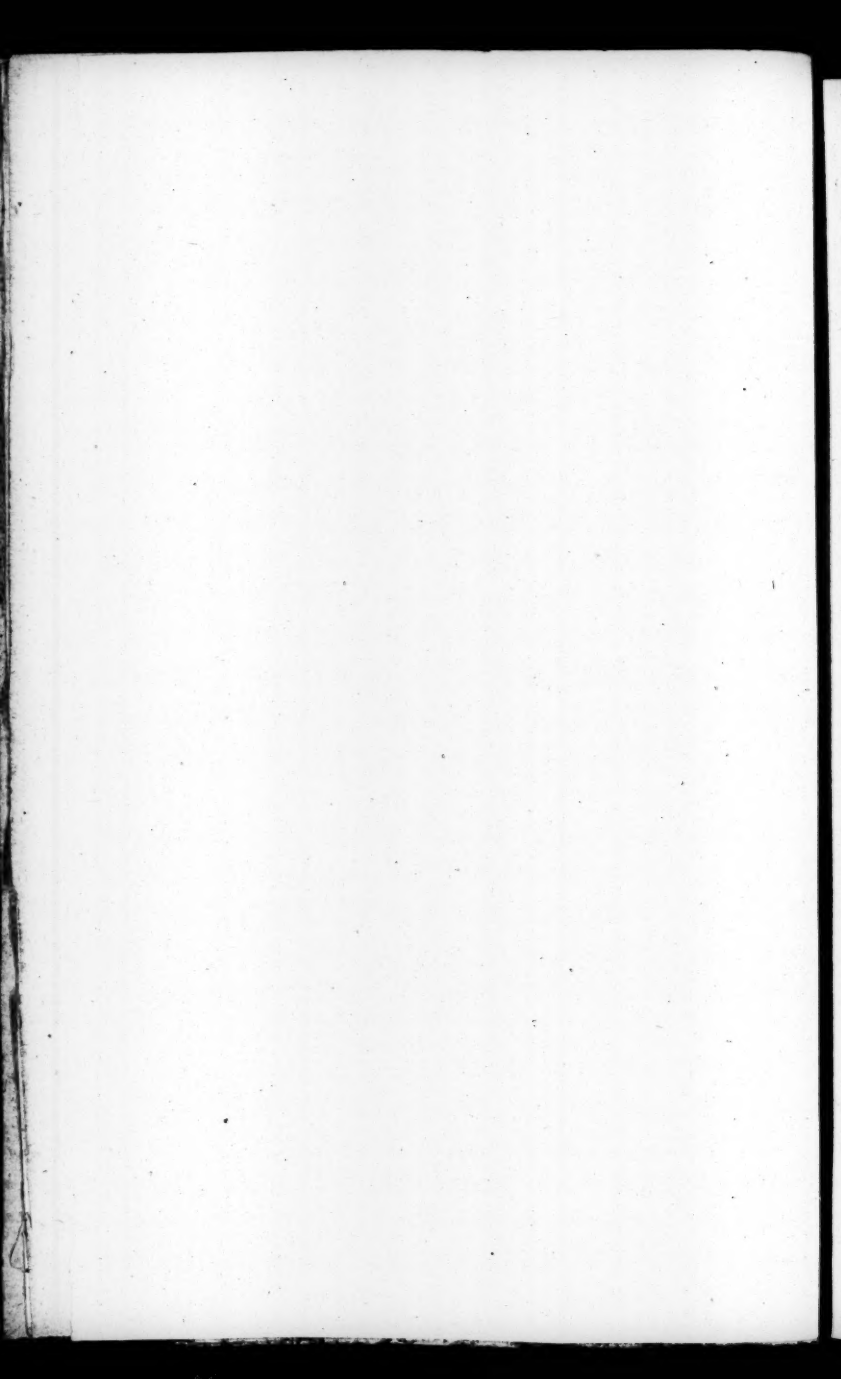
*Q. Who writ the Epistle to the Romans ?*

*A. Paul*, and *Paul* was an honest man, and as brave as bold, Christ-magnifying, loving Saint as ever lived, and *Rome* as true a Church ; yet now the Mother of Harlots, *Rev.* 18. 2. and the sink of sin, and cage of every unclean beast, where *Zim*, and *Ohim*, and Devils dwell ; and happy shall he be that may dash the brains of her bratts in the streets, this or the next Generation may live to see it for all this ; in mean time cursed be they that hinder, or do the work of the Lord negligently, *Ier.* 48: 10.

*Q. Who writ the first and second Epistles to the Corinthians ?*

*A. Paul*, and *Paul* boasts and glories saying ; We are fools yet are we wise in Christ, we are poor and make many rich, *2 Cor.* 6. 10. we are counted as the off-scouring of the world, and the world is not worthy of us ; and whilst we possess nothing, we enjoy all things.





how is he counted among the children of God, and his portion among the Saints; and what hath pride profited us, *Wisdom: 5. 4.*

*Q. Who writ the Philipians?*

*A. Paul, and Paul* complains, saying, they sought their own things, and no man sought the things of Christ, *ch: 2: v: 21.* and a sad complaint it was that none should mind a living, loving, crucified Christ, who minded us from eternity, and has saved us to eternity, from sin, death, hell, and eternal burnings; and we are sure that whilst he was on earth, he made it all his business, to seek and to save lost sinners; Did you see any of the lost sheep of the house of Israel, *Mat. 15. 24.* Nay did you see saith the Saviour, and pipes, and weeps, and mourns; O Jerusa'em, Jerusalem, how often would I have gathered thee, *Luk: 13: 34.* but you will not come unto me that you might have life, *Iob: 5: 43.* Neither will the Saints now a daies either love or live, or do for Christ, in any measure as they should; O blessed *Paul*, O blessed Saint, that did as much, and writ as much, and denyed as much for Christ



Christ as ever man, and yet all that he did he still denied and counted it all but as loss and dung for Christ and the Righteousness of Christ, *Phil: 3: 8, 9.*

*Q. Who writ the Epistle to the Colossians?*

*A. Paul,* and there he makes Christ to be all in all, *ch: 3: 11.* and indeed he is so, and there is neither bond nor free, high nor low, nor life nor death, but Christ is all in all, yea, he will be all in all, both in life, death, and eternity, justification, sanctification & glorification, as I said before; O unhappy man that forgetteth or forgoeth him for a moments lust, or listeth not to live to him, until it be too late.

*Q. Who writ the first and second Epistles to the Thessalonians?*

*A. Paul,* and in that he exhorts them to pray continually, and in every thing to give thanks; comfort the feeble, and strengthen the weak, *1 Thes: 5: 16.* and to beware of being deceived about the coming of Christ, for that day shall not come till Anti-christ be revealed and destroyed by the Spirit of Christ, the brightness of his coming, *2 Thes: 2: 8.*

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yet the Sword shall certainly make some way, and when he comes it shall be in flaming fire, to render vengeance upon all that know not God, and obey not the Gospel of our Lord Jesus Christ, & shall punish them with everlasting destruction from his presence, when he shall come to be glorified in his Saints, and marvelous in the eyes of all them that do believe, *2 Thes: 1: 8, 9, 10.* in the meantime let all believers rejoice in this Text, and let the ignorant World tremble, for he that made them will not save them, as they use to say, if they despise his Gospel and his Son, the delight of his soul, our ever dear and glorious Redeemer. yea how shall we escape if we neglect so great, so free, and full Salvation, *Heb: 2: 3.* Yea, what shall the end of all them be that obey not the Gospel of our Lord Jesus Christ, which if any man will not love, let him be *Anathema Maran-atha*, *1 Cor: 16: 22.* or accursed til the Lord come, so saith *Paul*.

*Q. Who writ the first of Timothy?*

*A. Paul*, and in the 1. and the 17. he saies, Unto the King, everlasting, immortal, invisible, onely wise God, be honor

honor and glory for ever and ever Amen.

*Q. Who writ the second of Timothy?*

*A. Paul,* and there he charges Timothy to beware of Covetousness and the love of Money, *1 Thes: 6: 9.* which is Idolatry. O man of God, fly these things saith he; unto the appearing of our Lord Jesus Christ, who is the only Potentate, and King of Kings, and Lord of Lords, who onely hath immortality in his hands, and dwelleth in that light which is unaccessable, whom no man hath seen, nor can see in his full glory, *1 Tim: 6: 8: 10, 16.* and in the fourth Chapter of the second Epistle, and the first verse, he chargeth him before God and our Lord Jesus Christ, who shall judge the quick and dead at the appearing of his Kingdom, that he preach the Word in season and out of season: and many charge us who are private Christians for preaching the Word, when God is our witness, we do it in sincerity; yet Ministers will be angry, and Magistrates scarce give leave, yet by your leave, without your leave, say I, to all the Powers in the World; what men are  
fo bid

forbid they may not do, but what they are commanded they may and must do. *Uzza* was forbid to touch the Ark, but we are bid to prophesie, and build up one another, *1 Cor: 14: 1, 39. 1 Pet: 4: 10.* Yea, in a thousand places more; but the Sons of *Greece* make a nose of wax of many an honest Text against the Sons of *Sion*; yet will I set them against them, *Zecha. 9: v: 13.* and the quarrel will never be ended, for if one sink the other swims, and yet they are held up by the chin; but the Lord help us, we have no confidence in the arm of flesh.

Q. *Who writ the Epistle to Titus?*

A. *Paul*, and in chap: 2: vers: 11. he tels us, the grace of God which bringeth salvation to all mens doors, ears, and hearts if they will accept it, teacheth us to deny all ungodly and worldly lusts, and to live soberly and godly in this present world, looking for the hope and glorious appearing of our great God and Saviour Jesus Christ, vers. 13. and *Paul* writ one Chapter to *Philemon*, and that was altogether about the forgiving of *Onesimus*, *Philemons* Servant, which once run away from him, afterwards  
was

was converted and sent back by *Paul*, as a Brother to both; this should teach us to forget and forgive, especially when we see the work of Christ upon their hearts, which have formerly done us the greatest injury.

*Q. Who writ the Hebrews ?*

*A. Paul* ( I think ) and he tels us in the first verse of the first chapter, That God who at sundry times, and in divers manners, spake unto the Fathers by the Prophets, hath in these last daies spoken unto us by his Son from heaven, whom he hath appointed to be heir of all things, by whom also the world was made; saying, Thy Throne is for ever, and a Scepter of Righteousness is the Scepter of thy Kingdom, thou lovest Righteousness and hatest Iniquity, therefore thy God hath annointed thee above thy fellows; all thy garments smel of Myrrh: and let all the Angels of God Worship him, sitting at the right hand of God, till his enemies be made his footstool, *vers. 6, 9, 12.* And in *chap. 11.* he tels us what the worthies of the world did by faith; and by faith we stand when we fall, live when we die, and

and possess all things when we enjoy little or nothing of this worlds goods.

*Q. Who writ the Epistle of James?*

*A.* He himself, and he tels us that, that man is blessed that endures temptation, for he shall receive a Crown of life, *Jam: 1: 12.* But woe be unto the rich if they be ungodly, yea let them weep and howl for that misery that shall come upon them, *Chap: 5: 1.* and faith without works are dead, *Chap: 2: v: 20.* and the truth is works justify us before men, and faith justifies us in our conscience. and gives us to see our justification by Christ; whilst he alone and none but he justifies us before God, without our faith or works; for our faith being imperfect needs him to justify that, and that without him can justify none, whilst none can see their justification without it; and this is a riddle that the blind Papists, and bulk of Protestants can never hit; the Ministers do so bungle in and about this point; many of them distinguish between Law and Gospel, Covenant and Covenant, or else you do nothing to any purpose.

*Q. Who writ the first and second Epistle of Peter?*

*A.* He

**A.** He himself, and in that he tels us of the pretiousness of Christ, 1 *Pet*: 2: 6. and indeed to them that believe he is a pretious Christ; yea to them he is pretious in his Name, in his Nature, in his Person, in his Promise, to look to, to lean on, to hope in, and to follow after; he is altogether pretious: and what manner of people ought we to be that look for this Christ, a new heaven and a new earth, wherein dwells righteousness, 2 *Pet*: 3: 13. and then the old heavens and the old earth shall pass away; the righteousness of man, the works and forms of men, wherein they place their happiness, yea the Gospel Ordinances I think shall then be done away, when that sweet Scripture is made good, *Isa*. 60. v: 23. where there is a clear distinction made between the Son and thy Son; observe it well: And saith *John*, speaking of the new Jerusalem, there was no Temple in it; and yet again he tels us, that the Lord God and the Lamb, were the Temple of it: compare this and the 21: of *Rev*: together, from the 21: vers: to the 26. and sure this must needs be spoken of a State Militant





rant rather than triumphant; where the Kings need not bring their glory, as the Prophet *Isaiah* has it; nor shall the wicked come bowing to their feet there, *Isaiah* 60. 14.

*Q. Who writ the first Epistle of John?*

*A.* He himself: & in the third chapter and the first verse he tells us of the love of God, saying, Behold what manner of love is this? How free, how full, how sweet, how easie to be had, and much to be admired, that we should now be called the sons of God? And indeed we are so by election before time, contract or covenant in time, vocation and calling, purchase of the blood of Christ, union with the person of Christ, and faith in the receiving of Christ; in all which respects we are now the sons of God, *1 John* 1. 12. Now to be the sons of such a Father, and heir of such a God; yea, and all things else besides, God must needs be sweet indeed. O you sons of God, know your selves, shew your selves, and humble your selves for your unworthiness, unfruitfulness, unthankfulness to this loving living God and Father, who is ever giving one good thing or other to us, and

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how

how can he deny us any thing that has given us himself? O God, thou art mine, faith a Saint, and I will not let thee go for a thousand worlds, and yet one world would steal away a thousand hearts.

*Q. But who writ the second and third of John?*

*A.* He: yea he writ all three, and all that he writ was Love, and a loving God was Christ, to let this humble sinning Saint and sinner, lye so long in that living loving bosome of his, *John* 13. 23. the bosome of *Abraham*, or *Abraham's* bosome, *Luke* 16. 22. where he dipt his soul and his quill, his heart and his pen in the love of Christ, & strews all his Epistles with that alone, which is from the fountain of love, leading men from the lusts of this world to that love and light which is better than this World a thousand times; but one of a thousand scarce lives in that love which he is exhorted unto, or up to that light which he himself is the possessor of.

*Q. But who writ the Epistle of Jude?*

*A.* He himself, and he tells us of the coming of Christ with ten thousands of  
his



his Saints ; and ten thousand Saints will make a gallant shew , when every one shall shine as the Sun in the Kingdom of their Father, *Matth.* 13. 43. and yet Christ shall out-shine them all ten thousand times over and over. O happy day ! O happy Christ ! O happy Sinner ! that shall for ever shine with Christ in this same glory ! And what will the wicked do, that must be banisht in that same day for ever and ever ? Well may it be said, ill tide the time, and cursed be the day that ever such were born, who must burn for million and millions and millions of years for their refusing and abusing this Christ a few dayes.

*Q Who writ the Revelations ?*

*A.* *John* the Divine and a Divine Mystery is this Book of God, yet he tells us, that they are blessed who read or hear this blessed prophesie. But cursed are all those that add or diminish from the true sayings thereof, *Rev.* I. v. 3. Chap. 22. v. 19. In the mean time the Spirit and the Bride say come, and let him that thirst say come. And who ever will, let them come and take of the Water of life freely ; for he ever lives to give, and

loves to give more freely to the worst of sinners, than parents do bread to their children; and he that testifieth these sayings, saith, I come quickly. Amen, even so come Lord Jesus Christ, last and last verse. Well Sirra, now tell me the whole Bible, and how the Bookes lye in order, and you shall be a good Boy.

*Ans.* First Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther. 1<sup>st</sup>, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Ieremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephania, Haggai, Zechariah, Malachi.

2. Matthew, Mark, Luke, Iohn, The Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 Iohn, 2 Iohn, 3 Iohn, Jude, Revelation.

There's a good Boy now, and if you will

will perfectly learn these without book, you shall be a good Boy indeed, and they will make you so ready to go to any Book that the Minister shall quote, that you will find it in a trice; whereas some fellows lye licking their thumbs, and turn the Bible half over before they find the text, or proof. But Father, I mind the matter, and never turn after the proofs. That's well, but it's good to look for the proofes and mind the matter also: Yet I would not stand turning to every Text in preaching or hearing, and do not go a wide rambling way, gathering up I know not what, whilst others go a wool-gathering in their hearing. Zealous preaching, attentive hearing and fervent praying is the right way my son. I truly, Sir, I believe so too. Now tel me some other good things, and you shall be a good Boy still. But Sir, your Catechize is something long. I Sirra, and some body else was as long a making, and cost more a great deal. But what is the best posture a man can be in? Upon his knees praying in the sense of Gods love: for that will melt the soul, and lay the soul as low as hell in his own apprehensions, and

raise up among the Angels in his humble bold request. And when is a man most fit to die? When he has lived to Christ a little while, and died to sin a great deal. Yet a man may strive a great deal against some corruptions before he get the Masterdome, (especially if he goes forth in his own strength.) O my son, take the shield of Faith, and the hope of salvation (*Ephes. 6. 16.*) for an helmet. But which is it best to be a poor sneak, an humble-Christian, or a young Gallant, that minds little or nothing else but his pleasure? A Christian a thousand times, if he be a true one; but many say they are and are not, for if a man do not know Christ, and enjoy some communion with Christ, as the Branch with the Vine, the Member with the Body, or the Wife with the Husband, he can never be a Christian, *John 15. 5. Rom. 8. v. 9.* But it is better to be a *Paul* than a *Felix*, a *John* than a *Herod*, or an old woman in a Pigstie than a spotted Lady in a Coach with a painted face; yea, I had rather be a *Lazarus* than a *Dives*, a Toad than a common never-repenting sinner: yet let me feed upon the spawn of



of them, and live and die under a stone, rather than want Christ, or be in the condition of some men that drink wel, and fare wel, and go wel every day, and there is no day but we should sin as much as any if God did not keep us. Therefore it's good to pray, and if any man will pray, I dare say God wil help him mend, & 'tis better once than never so to do. But what is the worst condition in this life a man can be in? To be merrily sinning and singing going to hel, and never think nothing, for then a man drops in before he is aware. Should not a man pitie such a man? Yes, it will make a wise man weep to see a mad man laugh, and to hear a man sing and say, *Care away*; or to see a man feast for a week, a moneth, or a day, that must fast for a thousand years. I had rather be poor than reprobate, or want a silken stocking than have gouty leg, a golden cap than have a rending head; yea a skitt to cover my bones, than want the righteousness of Christ, which any man may, have to cover my soul. *Rev. 3. 18. Isai. 55. 1.* But every one is for new Clothes. and the old truthes of Christ are almost



forgotten. Yet the old Puritan for my  
 money, provided he be not too legall,  
 for the white Divell is the worst of all.  
 While some men want every thing, o-  
 thers want nothing. A poor man with  
 twenty afflictions on his back, and a  
 poor woman with two or three children  
 in her lap, and never a bit of bread in  
 the Cupbord, (*Rem. Habak. 3. 17.*) is wel  
 enough when she can say, The Lord is  
 my portion; and no man living can be  
 worse than to have gold in his purse,  
 heath in his body, wealth in the world,  
 with honor and esteem amongst men,  
 and to be heer the day of darkness and  
 not aware. Thou fool, this night shal  
 thy soul be taken from thee, *Luke 12. 20.*  
 and to be taken from a good con-  
 dition to a bad, is to be taken from the  
 bed to the worms, from the world to the  
 Divel, from the pasture to the slaughter.  
 I saw a Butcher one time drive an Ox so  
 furiously; and the Divel hurries some I  
 know not whither; yet they of all are  
 most to be pitied, who are civil and good  
 natured people, yet perish for want of  
 knowledge; and a man knowes nothing  
 if he doth not know his own heart.  
 When

When a wretched poor afflicted Sinner dies, the fish leaps from the frying pan to the fire : and when a prosperous, rich and great man dies, the Sun everlastingly sets, as it were, in a dismall, black and melancholy cloud. But when a good man dies, the Angels say, All hail again, which was the salutation of the Virgin Mary, *Luke 1. 28.*

2 Well Sirra, what are you resolved to be a good man or a bad ? I am resolved to be the servant of Christ. That's a good Boy indeed. And what do you love best ? Him. And why Him ? Because he hath loved me most, and washed me in his own blood, *Rev. 1. 5.*

But what did you love when you were two or three years old ? First, I loved my Bubb and my Baby, and then I loved a Top, a Whip, and a Gigg, a Cart, a Horse, yea, I loved twenty things more than my Book. I love my father and my mother, my brothers and my sisters ; yea I love every body, and my self too. Do you not love the world ? Yes, a little, and most professors do too much : but I love my soul better than the world a thousand times, and Christ better than my

my soul, twice as many more, or at least  
 wife should. Doth every body do so?  
 No, some love their Hawkes and their  
 Hounds, their Horses; yea, a great many  
 Farmers love their Piggs better than  
 Christ, see the Text, *Mark* 5. 17. and it  
 is better to be a Pigg than that mans  
 soul that doth not mind his soul. If a  
 man should serve his Cat and his Dogg  
 every day, and should starve his only  
 child, it were a most unnatural thing, and  
 it is worse a thousand times to neglect, as  
 most Countrey folks and others do, the  
 everliving and immortal soul, which is  
 worth a thousand worlds, upon every  
 slight occasion. I saw a Woman one  
 time serve her Pigg, her Chicken, her  
 Duck, and her Turky, and then she  
 went about her Childe, but she forgot  
 her soul and her prayers that morning.  
 And it is as good for as to say on,  
 on, and not mind what we say. Have  
 poor folks any souls? Yes, and rich as  
 well as them, and a rich mans soul is  
 worth as much as a poor, and a poor mans  
 soul wil last as long as a rich. Indeed  
 every body has a soul, and God has a  
 place for every mans soul to go unto.

Yea

Yet a rich man has a long hel for a little heaven, if he goes I know not where: and Christ shal one day say, Come yee blessed, or, Go yee cursed into everlasting fire, prepared for the Diuel and his Angels, because you did not do this or that, *Mat. 25. 41.* Why shal a man be damned for not doing good? I, child, as soon as for any thing in the world. There be many ways to go to the wood, and many ways to go to the Diuel and be damned, unbeliving is the great way, *Iohn 3. 36.* Error is the by-way, delight is the pleasant way, swearing is the mad way, lying is the right way, and whoring is the next way, see that Text, *Prov. 2. 18.* soul-carelesnes is another, and many fools go for thinking nothing, or for want of thinking whither they are going; a man may be in a pit, and in Hell before he is aware, if his life be but a vapour, as it is, and he that goes to hell in a way of working for heaven, goes round, round about the wood to the Diuel. Poor Papists, poor Protestants, how are they to be pitied, that do not know the v<sup>st</sup> difference between the two Covenants, nor these two Texts, *Do this and*

*and live, Believe and live.* Why must not a man do as much as he can if he doth believe? Yes, and more than that man that doth believe: Faith makes a man as strong as *Sampson*, and as nimble as *David*, who could leap over any difficulty: yea, it will make him run as *Iehesah* the way of Gods Commandments; but without faith it is impossible to please God *Heb. 11. 6*. And if a man could carry *Pauls*, and do more than a thousand Saints, without faith it were to no purpose, nay it were, as I said before, but to go round about to the Devil, when poor swearers, drunkards, whores and harlots, moral men and careless civil sinners, go some one way, and some another. Well child, I hope you wil go to heaven. And I hope you wil go too Sir, or else it had been better you had never been born. If a mans wife goes, & not the husband, or if a husband goes & not the wife, a father and not the child, or the son and not the father, then is the saying made good, Two shall be in one bed, one taken and the other left, *Luke 17. 34*. two shall be in the field, one taken and the other left; two shall be

at the Mill, one taken and the other left. He that works for life, & under the new Covenant shall be taken, when as he that works for life, and remains under the old, shall be left. Poor *Hagars* children could not inherit with the freewomans children, but must be cast out, *Gal* 4 23, & 31. Mind that Text wel, and how wil you weep saith Christ, when you see *Abraham, Isaac and Iacob* in the Kingdom of heaven, & you your selves thrust, out, *Luk* 13 28. yea this wil be the doom of thousands, not onely to be left and damned in the bed of lust and ease, the field of pleasures and delights, as wel as at the Mill of Popish legal works, & then former neer and dear relations shal cry out and say, O Husband, O Wife, O Father, you must not go with me; yea, in a disclaiming way shal thousands be shaken off at the last day, not onely by Christ, Saints and Angels, but by their former neer and dear relations in a scorning way, and be left to Legions of Devils, with cursed routs of howling spirits and damned sinners to weep and wail in burning flames for evermore. But Father, do you think if I shoud see  
one

one of my little brothers damned and left in such a condition, I should not cry? No child, nor I, for the children shal rejoyce to see their parents damned, and parents their children if they live and dye enemies to Christ and his ways. Besides, the ransomed of the Lord shal be swallowed up with everlasting joyes, and forget all former things so as to grieve, *Isai. 35. 10.* But Father, our happiness lies in this, we shal both go to Heaven; and others unhappiness that they shal go to hel when they have liv'd a litle longer, & sinned a litle more: yea, when men have sinned as long as they can, God will damne them presently, that is a truth, for all creatures men and women are liable to the greatest happiness or unhappiness: the Angels happiness lies in the certainty of their standing; and the misery of the fallen ones in the impossibilities of their rising. And as every man falls, so the tree lies for ever, *Eccles. 11. 3.* For after death comes judgment, *Heb. 9. 27.* Yea, in that very moment that a man dies shal he be unchangeably placed in blis or misery. Now while a wicked man is here, if he be afflicted with a  
 thou-



thousand afflictions, yet such afflictions  
 are but like the dropping of a little water  
 from the Eves of a house after a great  
 rain, or like the leaking of the Sluces,  
 which will let a little out though you shut  
 them never so close ; but at death then  
 seas upon seas of sorrow, sin, guilt, shame,  
 wrath and misery breakes in upon the  
 soul everlastingly, world without end ;  
 and then the damned Devils and sinners,  
 that now sleep, eat and drink good veal,  
 Beef, and Mutton, will be everlastingly  
 staid in one and the same unchangeable  
 condition with the damned spirits. Now  
 the wickedest man in the whole world is  
 in a better condition than the Devils,  
 there may be faith & repentance wrought  
 in the very last moment of time. This  
 night shalt thou be with me in paradise,  
 saith Christ to the penitent Thief ; but  
 that is rare, for scarce one of a thousand  
 that neglects to repent now, but forgets  
 to repent then, or wants a heart to do it  
 as he should ; and it would be very un-  
 comfortable for one friend to tell  
 another when he goes to see him in his  
 sickness, that he is in danger to be  
 damned to morrow, or to dye and go to  
 the

the Divell this night after three or four  
 slumbers more, and yet it cannot be un-  
 safe, but the best way to preach Christ at  
 such a time : for if the Divel were pulling  
 one legg, I would pull the other ; yea, I  
 would save him by the tip of the ear as  
 it were, from the roaring Lion in the last  
 moment ; yet how great must their fears  
 needs be, that are over head and ears in  
 fears, and tumbling down to hell by de-  
 spair, distrustfulness and doubts, and yet  
 are haling back again by promises ;  
 but when the poor soule cannot lay hold  
 of one free grace promise in all the Book  
 of God, then the Divel pulls hard in-  
 deed, and he is as good as gone : Three  
 or four gasps usually carries one away,  
 and the last despair leaves a man to his  
 Divel, and if his Divel were with him  
 on his back, running to his fraternity  
 with a thousand damned Furies, yet if  
 this man could look back & see one little  
 glimpse of a crucified Saviour, it would  
 fetch him back again, and a thousand Di-  
 vels, Hells, Deaths and Chains, could  
 never hold him. See the case of *Jonas*,  
*Chap. 2. v. 4.* But this last moments  
 time of Faith and Repentance being lost,  
 Divels



Divels, and sinners are both alike miserable to a tittle. O dear, this makes my heart to ake. But Father, I used to think when I was a little Boy, a man might scramble, or make a shift to get out of Hel one way or another, if he should go there, and that God was so merciful that he would not let a poor Boy, nor any body else, lye long there, if they should beg and cry unto him. I child, 'tis good thinking on the mercy of God, and trusting to it, for we have nothing else to hope in whilst we live, and trust in when we dye, but the free grace and mercy of God: but it is a foolish thing for a man to think that he shall ever clamber out when once in: a man may tumble about, but he can never scramble out; yea, he may tumble out of one Hel into another, for there be many Hells, some within and some without. *Tophet*, where Rivers of Brimstone run with piles of wood, is that place, which Death, Hell, Divels, damned men and sinners shall be cast into, *Isai. 30. 33.* When King Jesus, that sweet Saviour shall say, Go ye cursed unbelieving Reprobates into everlasting fire prepared for the Devil

D and

and his Angel, where there shall be weeping, wailing, and gnashing of teeth; *Matth 25. 41. Luke 13. 28* But besides this material Hell, there is a Hell in the soul, a hell in conscience, a Hell in the thoughts. When a man hath two dangers, he hath two fears, if apprehended and for two losses double sorrow, and in many things much vexation; if a man shake off his clothes, yet he cannot his kin: & there be many Hells within that; yea, within the bowels thoughts & mind of a man there be many Hells, and yet it there should be nothing but the letting loose of conscience, which we daily see drag some men out of one Hell into another, by laying violent hands, yet that would musten up a thousand Hells about his gates; Conscience will tel a thousand truths, and some sinners, a thousand and a thousand times over and over, and some careless unbelievers, that now despise Christ and the Gospel, may come to be rofener of it than there be stones in London Bridge, or drops of water in the Thames. Now to hear of this sin, and to think of that one loss of losses, namely God and Christ, or God with Christ

in his arms, which is more than a thousand Rainbows, is a Hell beyond the tongue of Men and Angels to express.

I truly, Father, I think so too; for I remember yee would give a thing and I would not have it, and then again, I have longed and cried my heart fore, and you would not give it. And as Christ tels the Jewes they should long for one of the days of the Son of Man, and should not have it, *Luke 17. 22.* which an old Priest said was Christmas day: so I am perswaded sinners in Hell shal long, and long a thousand millions of years for one dram of that sweet mercy. and Christ that they so frequently refuse, and therefore, Father, I wil believe in Christ, and live to Christ, and love him more, than my Sheep, the Colt, and all the fine things ever you gave me in all my dayes; yea, I wil love him more than my mother and my brother and my self too, should I not? Yes Child, and he that loves Father, Mother, Wife or Children in comparison of Christ, is not worthy of him, *Mat. 10 37.* much more Name, Fame, Crowns or Kingdoms in comparison of his interest in the World.

*Q. But was Christ an old man, or a young?*

*A.* In respect of his God head he was the ancient of daies, the everlasting Father, the *Alpha* and *Omega*, or the first and the last, *Revel. 1. 8.* but in respect of his Man hood, he was as young as *Solomon*, but more loving and lovely, yea wiser a thousand times, yet he died for us at three and thirty years of age, and lives, and ever loves, to make intercession for us, when we do or cannot, yea, whether we pray, sin, live, or die; he alwaies makes intercession for us, *Heb. 7. 25.* yet you must say your prayers frequently for all that; so I do Sir, I went, before I would eat one bite to day, into your Chamber, and shut the door, and there kneeled down and said my Prayers from my heart.

*Q. Well, and what did you say?*

*A.* I said, pray Lord Jesus Christ forgive me all my sins, pray Lord Jesus Christ make me thy servant whilst I live, and pray Lord Jesus Christ take me to heaven when I die, and I will praise thy Name for ever and ever.

*Q. Well Sirrah, but why did you not say the Lords prayer?*

*A. I*

A. I do sometimes.

But that is a Rule to pray by, rather than a set form of words to say over, the ten Commandments is a Rule to walk by, the Belief, that some good men made a Rule, how and who we hope to be saved by; and as a man may work, when the Rule is not in his hand, so he may pray by the Lords Prayer; when the very words are not in his mouth; but every man must be a Believer, that saith that prayer, or else he cannot call God Father, but as Parots prate, and Papists pray, so many Protestants mind as little what they say, as if they were praying to a wooden God, rather than an all-seeing God, that will be worshipped in spirit and in Truth, *Iohn 4 23.* abhorring from his soul all forms and worships whatsoever that comes not from the heart; and I wonder what is become of their hearts, that use to preach and fast and pray so much in the late Warrs, truly I think a great many had been better they had never prayed nor fasted neither, for things are worse than ever, and Profession is much questioned to be but a meere piece of dissimulation, for



the world will never trust the Saints again they are so false; in the mean time *St. James Field* is a building in all haste, yea, every Saint is a building, when *St. Peter* and *St. Paul* were not worth a groat, and every one a Pilgrim then, and I am sure a true one should be a piece of one now; but they loose their love, their zeal, their faith and their prayer, yea the spirit of faith and life in prayer, is much gone from many, and O that this loss were a little considered in our daies especially, by those Souldiers and Officers, who have got so much by Christ and his Cause, as they use to call it, the liberty of the gifted Christian, of which thousands might be found, that would not preach a factious point, a thing of greater consequence, than any thing we fought or suffered for: 'Tis honor enough to be a Magistrate; and if a Commissioner of the Peace wil freely give his time and pains to reconcile men to men; I wonder no rich Ministers nor Magistrates will do the like to reconcile God and Men, or give them leave that would preach the Word of Reconciliation without money, or trying

ing by them, which w<sup>ill</sup> never like unless you take it up as a trade; but the old proverb is still good, *No peny no Parer-Noster*; and some hath scarce for their peny that is worth the hearing; and though I love & hear them that be good my self, yet I think in my conscience there are more gifted, well able, sanctified, blameless Christians, than of all that are called Ministers in *England*; & yet I think, three to one of the bulk of them are but Civilisers of the Nation, the Keepers up of Form: in opposition to power. under a high most pernicious, and that which Christ will one day abundantly abominate, see the 1<sup>st</sup> x, *Rev.* 3. 16. in the mean time they are paid for State-policy, more than any thing else, as a great States-man once said, calling them our Chaplins.

*Q. But Sir pray you answer me this Question, doth love ascend or descend?*

*A.* It descends, for God loves sinners and Parents Children, more than they do them, & my L. Protector would be a great deal more beloved than he is, if he goes on indeed to deny the Crown so importunately pressed on him.

and bend all his force against Anti-christ;  
 and strength of Anti-christ, the onely  
 Son of the Beast, or Christian King, as  
 Papists call the Son of perdition, the  
*King of Spain*, whose destruction is  
 certainly near: But what did *Balaam*  
 wish to die the death of the righteous;  
*Numb. 23. 10.* and most men will some-  
 times sigh and say, O that God, O that  
 Christ, O that Heaven were mine, O  
 that I might live a little longer, that I  
 had done this or that, or never done  
 what I did, I would give for Heaven so  
 much; but what shall it profit a man to  
 gain the World, if he lose his soul, no-  
 thing saith Christ; *Matt. 16. 26.* for  
 thats immortal, ever living, and shall ne-  
 ver die.

Q. *What is meant by the soul?*

A. Sometimes the inward, sometimes  
 the outward, sometimes the whole man,  
 and nothing is more pretious than the  
 soul, but God and Christ; who would  
 lose all and a heaven for a moment lust,  
 which will be a home when all is done,  
 as we use to say, and there is no home  
 like to heaven: But Swearers, Drun-  
 kards, Whores and Harlots, with Hy-  
 pocrites

pocrites and worldlings forgo this heaven for a hell, and will go to the Devil for their hell; or lusts which leads them on to hell; and money will to money in marriage as long as the world stands, and Saints and Devils couple together, rather than lose a little honour, the off-spring of such who are the best and worst of men in the nation.

*Q. But whether do good men go?*

*A. To Abraham, and Isaac, to God, and to Angels: and the bosome of Abraham is Isaac, Luke 16, 26. and the bosome of Isaac is Christ; yea, he is the bosome of all, Joh. 1. 18. and he leads all to the bosome of the Father, that will come unto him. O shew us this bosome, and it sufficeth saith Thomas unto Christ, Joh. 14. 8.*

*Q. But is there any heaven indeed?*

*A. Yes, in this bosome, and no where else, unless it be in the soul of a heavenly-minded Saint, and there is a heaven also; peace, joy, and communion with God; in which much of the heaven of heavens lies, in a way of meditation and contemplation of God and his goodness: O how great is that  
saith*

saith David Psal. 31. 19.

*Q. But what is God ?*

*A.* A Spirit: and they that worship him must worship in Spirit and in Truth, *Job. 4. 24.* who is that eternal Being, that gives breath and being to all things whatsoever; yea, every thing has his being from him, and shall be disposed by him; he makes fire, hail, ice, snow, *Psal. 147. 16. 17* and the wind to blow when and where he pleaseth, and whilst he flings down one part of the morning stars or Angels, *Job 38. 7.* unto the lowest dens of darkness, he raiseth up another part of man into the highest thrones of Glory.

*Q. But Father, What be those dens ?*

*A.* The Devils holes.

*Q. And what do the Devils do in those dens ?*

*A.* Nothing but drag sinners from one hole unto another.

*Q. And what do the sinners do in those holes ?*

*A.* Nothing but move like Serpents from one hole to another, seeking death and cannot find it, *Mic 7. 17.*

*Q. And what is Christ compared to ?*

*A.* Every

**A.** Every thing that is useful, pretious, sweet, or excellent; and he is more excellling than all thing, or things, a thousand times, he is compared to the Bread of life, *Job. 6. 50, 58.* the Tree of life, *Rev. 22. 2.* the Well of life, the Water of life, and that living water which he that drinks shall never thirst, *Job. 4. 14.* he is compared to a Lilly and a Rose; the Rose of *Sharon*, the Lilly of the Valleys, *Cant. 2. 1.* to a Vine, to an Apple-tree, and Olive-tree, the fruitful Vine, the fatting Olive, and that tree whose fruit is sweet indeed; and shadow much delighting, *Cant. 2. 3.* He is compared to a Treasure, and a Pearl, *Mat. 16. 46.* and a pretious pearl and Rayment is he, *Rev. 3. 18.* *1 Pet. 2. 6* to a Rock, yea the Rock of Ages, and that Rock alone upon which the Church of God stands, and the Gates of Hell shall never prevail, *Mat. 16. 18.* In the mean time he is as the shadow of a Rock in a weary Land, *Isa. 32. 2.* where milk and hony ever flowes, *Psal. 81. 16.* for a thirsty sinner; Come, O my beloved, eate and drink abundantly, yea, make haste and come away, *Cant. 2, 10, 11,*  
yea,

yea, he is that good shepherd that layes down his life for his sheep, *Joh. 10. 11.* and was led as a sheep to the slaughter: Behold the Lamb of God (saith *Joh.*) that taketh away the sins of the world, *Joh. 1. 29.*

*Q. Well. But how many Fathers have most Children?*

*A.* Some two, and some three, that are called so; and some never a one, and that is sad indeed: I had rather have one God, than a thousand Fathers, or Grandfathers, when I come to die he can do me most good, and whilst I live, and therefore they are fools indeed, that do not live to him, nor think upon him till they be old and ugly, yea, and scarce than: when as *Solomon* would have none to stand before him but such as were young and comely: and saith God, Carry the halt and lame to the Princes, and see whether he will except it; how much more shall I your decrepid services, saith the Lord by *Micah*, *Mic. 1. 13.*

*Q. But what Mothers have you?*

*A.* I have Mother *Earth*, and Mother *Eve*, Mother bare me, and *Sion* the Mother



Mother of us all, if we be the faithful Children of God : but if we be not, then there is Mother *Sin*, and Mother *Sinai*, Mother *Death*, and Mother *Hell* to take us all ; yes, sin and sorrow that is brought forth by Sin, shall set down, and lay down upon the heads, hearts, and souls of all that will not hearken unto me, saith Christ, *Prov. 8. 32.*

*Q. But how many Children have some men ?*

*A. Too many a great deal : for it is better a great deal to get never an one, than to get three or four for the Devil : other creatures die but once, but wicked men twice ; once when they go from men to the grave, and once when they go from God to the Devil : yet some go in more state a great deal than others ; and 'tis a foolish thing to gaze much upon that man who led a wicked life ; or to cry, There is a brave Funeral indeed, when he led a vicious one : but Lord keep me from that second Death, which is that death of deaths, *Rev. 20. 14.* though I want a grave for my bed, or a skin for my bones : Young men are fools, old men are wise ; yet I seldom*

do me know any of them converted, or doth the world by all its wisdom find out God, 1 Cor. 2 6 7, 8 9, or the true knowledge of God. O Lord open my eyes, that I may see the wondrous things of thy Law, saith David, *Psal 119* and a thousand Laws should never keep a man from his God, or doing that thing that lies in his power to honor God.

*Q. Who denied Christ?*

*A. Peter John 18, 17.*

*Q. And who confessed him?*

*A. Thomas when he cryed, My Lord and my God, John 20 28.*

*Q. Who persecuted Christ?*

*A. Paul, Acts 9. 4 and preached him more than any man; so that the worst sinner makes the best Saint sometimes.*

*Q. Who murdered his brother?*

*A. Cain, and every one is a Murderer of his brother that hateth his brother in his heart, as Christ expounds the Law, Matth. 5 22. 28*

*Q. But who is your true Brother?*

*A. Christ, and he that believes in Christ; we are all brethren in the purpose of God, the merits of Christ, union with Christ,*

Christ, or visible profession of Christ, I know no other Gospel-brotherhood than this : there is a hellish brotherhood between Whores and Harlots, knots of Drunkards, Thieves and Cheaters go all together ; yet more are damned for meer civility, and having nothing else but civility, than all the open sins in the world.

*Q But what must you do if you will be saved ?*

*A* I must fast and pray, love mercy, and do justly, live uprightly, and walk honestly, and yet believe ; for that is more than all in order to salvation. For if a man should fast and pray, and cry, Lord have mercy upon me, Lord have mercy upon me, and yet should not roll his soul upon that mercy that is from everlasting to everlasting, 'twere to no purpose. Some men cannot believe, and some men shal not whilst they live, if they strive for qualifications, they must be so and so before they can believe. Some would be no sinner before they would be a Saint, or believe and lay hold on the promise of eternal life : But Saint and Sinner go together, and dwell together in one and the same skin, and a grain must

must be allowed to the best man I know in all the world, and the best skin is the Righteousness of Christ, and I had rather be in that than mine own a thousand times: Christs active and Christs passive obedience, is that righteousness wherein the Father justifies the Son, and the Son justifies us: For you know he did all, and suffered all in our behalfe in his nature on the Tree, from all hands especially the Fathers.

*Q. What did God do then wh. n. he made him cry out, My God, My God?*

*A. Nothing but kil him, and let him go.*

*Q. Why did God kill him?*

*A. Because he could not be a Sacrifice nor a Testator of the new Covenant else.*

*Q. What doth the new Covenant say?*

*A. Believe and live, or rather live and believe. But the old is, Do, Do, and requires nothing but doing til it breaketh the poor heart with endeavouring what we can never do.*

*Q. Can you build a House?*

*A. Yes, and sooner go to Rome than keep one of the ten Commandments as I should. Do you think I can look upon*

